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Open Court Publishing Co., 1901; pp. 30 + 248; \$0.35.) The publishers have rendered a real service to all students of philosophy by this translation. The introductory essay on Descartes by M. Lévy-Bruhl, of the Sorbonne, and the notes on the Cartesian terminology prepare the reader for scholarly work. We ought to have more of just such translations for use in university classes and seminars.—GERALD BIRNEY SMITH.

Public Worship. A Study in the Psychology of Religion. By John P. Hylan. (Chicago: The Open Court Publishing Co., 1901; pp. 94; \$0.25.) The writer asks: "May it not be possible to indicate the position which public worship has in the economy of human life as a whole, by means of an analysis of the individual worshiper, and by uniting this with the broader range of facts from a study of biology and comparative religion?" Accordingly, he has propounded a questionnaire to determine the effect of Sunday and of religious worship upon average people. He obtained 203 replies to one list of questions, and 75 to another. In the light of the material thus gathered, the book makes its discussion of the significance of the sabbath, and of the nature and significance of worship. It is professedly a laboratory study, and interesting only as such.—GEORGE C. GOW.

Die gegenwärtigen Richtungen der Religionsphilosophie in England, und ihre erkenntnistheoretischen Grundlagen. Von Newton H. Marshall. (Berlin: Reuther & Reichard, 1902; pp. vii + 136; M. 4.50.) We have in this monograph an admirably clear and concise survey of the chief movements of English thought in the last half-century with reference to religion. Following Dilthey, the author recognizes three distinct types of philosophy: naturalism (including men like Spencer and Huxley), objective idealism (including men like Bradley and the Cairds), and idealism of freedom (including men like Martineau and Upton). Each of these types leads to a paradox, which involves some recognition of a double realm of truth in order to admit religion. The author concludes that metaphysics has crowded epistemology out of its rightful place, and has made theology vulnerable. "Scientific philosophy of religion and theology are possible in the future only on the basis of a sound theory of knowledge" (p. 125). We wish the author might supplement this critical study by indicating the character of this desideratum.—GERALD BIRNEY SMITH.

The Book of the Dead: An English Translation of the Theban